THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

No. 3. Vol. XXXII. Tuesday, January 18, 1870. Price One Penny.

A VISIT TO BEAR LAKE.

(*From the Deseret News.*)

Salt Lake City, Dec. 6, 1869.

EDITOR DESERET NEWS.

Dear Sir—The late call of missionaries to settle in Bear Lake Valley has caused many to feel an interest in that locality, hence a brief description of that section of the Territory may not be undesirable to some of your readers.

On the journey, by what is called the Northern, or Cache Valley, road, there is much in the scenery to gratify the admirer of the grand and sublime in nature. Shortly after leaving Franklin the traveller enters a country of undulating slopes and rolling hills that stretch away all around as far as the rising grounds permit the eye to reach. On the way meandering mountain rivulets, friuged with fresh verdure and clumps of willows and brush, help to relieve the monotony of the scene, which appears as if a turbulent sea of huge waves had been transfixed by some great unseen power. About twenty-five miles north of Franklin the traveller has to climb the side of a high mountain; as this mountain is approached and the road is seen winding up to its summit it appears as if it would be next to impossible for a team, even with an empty vehicle, to make the ascent; but like the hills and difficulties of life, the obstacle appears of the greatest magnitude when viewed from a distance. As the top of the ascent is neared the surrounding scenery becomes more grand and wild; he who can gaze unmoved upon such sublime pictures is to be pitied. Mountains around, above and below, covered here and there with tall pines, gnarled, withered and fallen trees, huge piles of rugged rocks, clumps of brushwood of variegated hues, and, away beneath, the deep dark ravine and the little mountain stream winding its way like a tiny thread. At last the summit is gained and the traveller enters North Creek Kanyon, the sloping sides of which are covered with excellent timber.

On emerging from this kanyon the first glimpse is caught of Bear Lake Valley. On proceeding southward the scene widens and expands until the traveller finds himself in one of the most beautiful and picturesque valleys in the Territory. The first settlement approached is Liberty. This is a small but thrifty place, and possesses inducements for new comers in the shape of some available and yet unreclaimed farming lands. About seven miles further south, Paris is entered; this is the head-quarters of Rich county. It is the largest settlement in Bear Lake Valley, and is situated on the north-west side. Were it not for the rolling and uneven nature of the ground upon which it is built, the situation might be considered unexceptionally pleasant. On traversing the streets of this town I was surprised to see the many im-

provements that had been made since my last visit, a year ago. The dingy looking mud-roofed log cabins are being replaced by neat frame houses and shingled roofs; not only is private enterprise increasing among the citizens of this place, but public improvements are being entered into and pushed ahead with a vim. Suitable materials are being collected with which to erect a neat and commodious meeting house, to take the place of the long, squatty, low-roofed school house in which meetings have hitherto been held. I understand that it is the intention of Elders C. C. Rich and D. P. Kimball to divide the town into several wards, and to build a school-house in each ward. In order to give this idea shape Brother Kimball, at his own expense, has already got together part of the material necessary to build a school-house in the part of the town in which he resides.

Under the united presidency of Elders C. C. Rich and D. P. Kimball, I do not entertain any doubts but that this stake of Zion will become one of the most flourishing in the Territory. The facilities for it becoming so are excellent. I do not consider that it is equalled, as a stock raising country, by any other part of the Territory, and as the winters are gradually becoming less rigorous and severe, its advantages in this respect are improving.

There is an excellent range for stock, large tracts of good hay land, also extensive tracts of eligible farming land that are yet untilled and unreclaimed. There is room enough for several thousands of families to settle in this valley and secure to themselves homesteads and lay a foundation for future comfort and temporal prosperity. The climate of Bear Lake Valley is salubrious. Since its first settlement there has been but little sickness amongst its inhabitants at any season of the year.

Bloomington and St. Charles are situated, the first two, and the other six miles south of Paris; both settlements are well situated, commanding as they do a fine view of the valley, St. Charles having the advantage of a view of the lake. These settlements, like Paris, are being materially improved and built up. The same can be said of Montpelier and every other settlement in the valley.

The lake and its surroundings present a most enchanting picture, whether seen at early sunrise, when the king of day peeps over the eastern mountains, chasing away with the radiance of his countenance the sombre shades of night, whilst the beautiful lake reflects him from its placid face a welcome greeting; or in the full blaze of noon-day, when the clear surface of the lake and surrounding mountains, whose bases seem to dip into the waters, are flooded in light; or when the sun is tipping the giant peaks of the Western mountains with rich golden tints, and causing a part of the lake to appear like a mixture of copper and gold, which, combined with the deep shadows in the nooks and hollows of the mountain sides, forms a magnificent picture, well worth travelling some distance to see. Nor is the scene less striking when it is lit up by the queen of night, casting her delicate, shimmering light on the placid bosom of the lake, giving the scene the appearance of a picture conjured by the efforts of imagination rather than one of reality.

Bear River Valley lies at a distance of about thirteen miles, in an easterly direction, from the south end of the lake. This is an extensive valley, being about twenty miles in length, and, as far as I was able to judge, in viewing it from the hills by which it is bounded on its western side, about three miles in width, at an average. As I did not descend into the valley I was unable to determine the nature and quality of the soil; I have no doubt, however, but the valley contains many thousands of acres of rich land, which invite the husbandman to till, cultivate, and bring forth from it the good things of the earth; and it required no great stretch of the imagination to picture that, at present, desolate region peopled with thousands of busy and prosperous inhabitants in the due course of human events.

The early settlers of Bear Lake Valley have had their share of the trials, inconveniences and hardships attendant upon settling a new country. In past years, what with early frosts, grasshoppers, etc., the grain crops have been very meagre. In the present

year, however, good crops have been raised nearly all over the valley, and no grasshoppers' eggs have been deposited there, so that, by the blessing of the Almighty, should the summer frosts be subdued, the prospects for another year are excellent.—Respectfully.

JOHN NICHOLSON.

THE LADIES' PROTEST AGAINST THE CONTAGIOUS DISEASES ACT.

We published a few days ago a protest, signed by sixty ladies of the highest character and position, against the Contagious Diseases Acts. The subject is one which journalists, like other decent people, would gladly avoid, but fastidious scruples must be set aside at the call of imperative duty, and objections which might have been deemed insuperable must be held to have but little weight when discussion is invited, and even forced upon us, under such auspices. We shall offer no apology on behalf of the ladies who have signed the protest. They have counted the cost, and, considerable as the sacrifice must have been, they felt bound to make it. We can only say that their motives are unassailable, and that the reputation of their sex could be in no safer hands. But the matter cannot be allowed to rest here.

The public at large cannot affect a purism which so many of the representative women of England have felt compelled to disdain in their determination to expose a wrong of which women are the sole victims. Are the principles upon which these Acts are based sound in morals? Are the measures themselves defensible on the score of expediency? Assuming that certain useful results would be attained in a sanitary point of view, are we justified in seeking them by a procedure which sets at naught the personal rights and liberties of one-half of the nation? Are we prepared to accept the ultimate consequences which could not fail to flow from the general adoption of the system? Are we willing to see the haunts of profligacy flourishing under the patronage of the authorities, and a sad traffic facilitated by monthly certificates from the police? These are questions which must be answered now that we are fairly confronted with them, and, unless we greatly mistake the sentiments of the public, the reply will be one of unequivocal condemnation.

How, it may be asked, has such a system been allowed to get even a partial and temporary foothold amongst us? Well, it is one of the blessings we owe to the existence of a standing army, and to the sympathy for military weaknesses which prevails at the Horse Guards. Our soldiers are drawn from the least civilized portion of the population; they enter the service young, ignorant, and often brutal; the discipline of barrack life deals with them merely as physical machines; their minds are left without occupation; they have a good deal of idle time on their hands, and we need scarcely add that they are fearfully immoral. A garrison town is a huge den of infamy. A thousand men are literally let loose to prey upon the female part of the community, and the consequenbes need not be depicted. Vice is rampant, and disease follows in its train. Military men care little about morals, but they cry out when a fifth of the soldiers are in hospital. . . . .

The first of the Contagious Diseases Acts was passed in 1866, the second, intended to supply the deficiencies and add to the stringency of the first, was passed last year. No one out of Parliament knew anything about them. Even in Parliament they were huddled up in mystery. The officials in charge gave it out that it would not be safe to talk much about them, and occasional scruples were silenced by the assurance that they were absolutely necessary. We cannot describe them in detail; the merest outline must suffice. In the garrison towns in which they are in force all women without exception are placed under the surveillance of the police. If a policeman thinks he has reason to believe that any woman whom he sees in the street, or of whom he hears through "private information," belongs to the vicious

class, he reports to his superintendent; this official makes oath to the same effect to a magistrate, and a warrant is forthwith issued for her apprehension. When brought before the magistrate, she is required to prove to his satisfaction that she is *not* of the class to which she is alleged to belong. If the magistrate is satisfied, she is dismissed; if not, she is handed over to the surgeon. If she belongs to the unhappy class, she is bound to appear at stated times for examination, and is furnished on each occasion with a certificate which will be of use to her in her calling. Any attempt to evade the law, that is, to secure her personal liberty, is treated as a crime, and is punished with imprisonment. In this way the vice of the town is regulated. It is made safe to one sex by a wholesale victimization of the other. All the women in the place are subjected to police espionage; not one can stir abroad after nightfall without feeling that the "policeman's eye" is upon her; those who fall under his suspicion are subjected to a continuous series of revolting outrages—and all for what? Just that those sensitive and pampered gentry in the barracks may run no risk in their sensual indulgences.

And this system we are assured will shortly be extended to the whole of the civil population throughout England. We need not point out how delightful in that case it will be to be a woman. In Manchester thousands of women are compelled to leave their homes or places of business after dark. They exercise the right at present under considerable penalties, but what will it be when they see in every policeman whom they meet a State official appointed by a special Act of Parliament to keep a watch over their movements, and to report any suspicions he may entertain respecting them to his superiors? How comfortable they will feel in knowing that the man in uniform may, by some accident, some visual mistake, suppose them to be what they are not, and that the consequences may be to be dodged home, and served with a warrant next day to prove their virtue before a magistrate? But the police are not required to act exclusively upon what they see themselves. They may and do act upon information given to them. In garrison towns the information upon which the policemen act generally comes from the soldiers in hospital, the day after their debauch, and also from "gentlemen." In other words, an innocent victim may, for purposes of spite, be privately denounced to the police, and a cowardly miscreant has it in his power at any moment to set the whole machinery of the law in motion against any woman for whom his love may have been changed to hate. But of course there are legal securities. Such men are liable to be proceeded against for libel. We are sorry to say that no such securities exist. The Act contains clauses exempting the police from all subsequent proceedings. As the public prosecutor of women, he is armed with absolute impunity. Can we wonder that the ladies of England, including such honoured names as those of Miss Martineau and Florence Nightingale, have felt themselves forced and goaded, in defence of their own rights and those of the entire sex, to protest against the perpetration of an odious tyranny like this? We believe from the inquiries we have made that the alleged remedy would prove no remedy at all; but if it were ever so efficacious it would be worse than the evil it is meant to cure. The personal rights and the moral interests involved are too sacred to be made the sport of doctrinaire experiments. We feel assured that the odious features of the system have only to be known in order to call forth a storm of disapprobation against which no Government would venture to contend.—*Manchester Examiner, Jan. 5.*

A GENTILE VIEW OF MORMONISM.

Salt Lake City, Dec. 17, 1869.

I am a stranger in your midst, having arrived here for the first time some few weeks since; consequently, what I may say in this brief article is but the first impression of a stranger.

I have often heard, as I presume others have, what a wicked people the

"Mormons" are, and how dangerous it is for Gentiles to go among them, to remain even for a brief period, as their lives are in danger. I have already proved the falsity of this assertion, and, believing that justice should be given where it is due, I write to contradict this falsehood as well as others which I will mention. I have repeatedly heard ideas advanced, in regard to your people, touching their daily lives, which, upon acquaintance with them, I find entirely false and without foundation. I had been led to believe that some of your religious ideas lead directly to immorality, and that I should find you very low in spiritual culture, while abounding in grossness and sensuality of every description. In this I find I was also much mistaken. I have travelled somewhat extensively in our country, and resided in nine different States, and frequently in different towns and cities in the same State. I have spent much time in Boston, New York, Chicago, San Francisco, and other large towns and cities, and feel competent to speak understandingly of what is called the first circles of society among the evangelical churches, and those considered orthodox in religious faith; and truth compels me to say, I have never met with a people so free from those habits that lead directly to sensualism and immorality of every kind as I meet here.

One of the first things I noticed upon our arrival in your settlements, was an entire freedom from drunkenness and profanity. This being so marked, and different from what I had ever seen before, it at once arrested my attention. As we were passing through one of the southern settlements, a man came to our wagon and asked if we had any wine which we could spare, as his wife had been sick a long time, he thought a little would benefit her; but he could procure none in town. Thus I learned that it was not sold or used by the people, and being the first town I was ever in in my life where liquor could not be procured in abundance, I could thank God that I had found *one spot* on earth where the *demon alcohol* was not sold, to degrade and destroy men and their families. I have not seen a single instance of intoxication in your city since our arrival, now some five weeks ago. I am much pleased with your habits of temperance and total abstinence in many directions, not only in the use of alcoholic drinks, but in that of tobacco, tea and coffee. The use of tobacco by man is truly abominable. How extremely offensive to those unaccustomed to its fumes! How repulsive it makes those who use it; their breath is so offensive as frequently to produce nausea and sickness upon persons of sensitive organizations. I have suffered much by being compelled to sit for an hour or two in church, or lecture-room, near those using the filthy weed, to say nothing of those who have the audacity to go into peoples' presence with a pipe or cigar in their mouths, thus polluting the atmosphere others are compelled to breathe.

I have heard, also, there is not a gambling-house or house of prostitution in your whole city, and although I am not a "Mormon," I must admit that your habits of life are a thousand per cent. superior to those of the persons who denounce you so bitterly. I have said this much in commendation of the habits of your citizens, because I love sobriety, chastity, and uprightness among any people, and I find your citizens, as a class, possess more *practical Christianity* in many things, than any class of people I have ever met before.

Yours for truth and justice,
OLIVE N. ROBINSON.

—*Deseret News.*

A FORM OF GODLINESS WITHOUT THE POWER.

THE Dean of Ripon (Dr. M'Neile) preached in the morning and evening yesterday at St. Paul's Church, Prince's Park, on both occasions to large congregations. The church was densely crowded in the evening. The dean selected as his text for the evening sermon Acts of the Apostles, I., 6 and 7—"When they therefore were come together they asked of him, saying

Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power." After speaking of the prophecies as to the second coming of Christ, and as to the meanings of the word "kingdom" mentioned in Divine revelation, Dr. M'Neile said the sovereign of one of these kingdoms was Satan, who was called by our Saviour the prince of this world. Some of Satan's subjects were serving him violently and outrageously, so as to incur even the censure of their fellow-subjects—this was the criminal class. Some were serving him moderately, highly respectably; they had given no offence to their fellow-subjects, paid their debts, and were punctual in all their engagements, and considered themselves the most respectable of society; yet they were slaves of the devil. The miser who gloated over his gold was as much a miserable subject of Satan as the poor wretch who exposed himself to reproach for his drunkenness. He (Dr. M'Neile) believed that the Pharisaic part of the kingdom of Satan was often worse than the criminal part, and that the amiable and excellent amongst men who are highly esteemed, and the covetous, and the whole of that class of highly respectable society, are harder to bring into Christ's kingdom than the publicans, or the harlots, or the drunkards. The only remedy for the confusion that Satan had been permitted to occasion upon earth was the period we looked forward to be ushered in by the presence of the King himself. There was no hope to mend present times by present means. Our statesmen and divines were at their wits' ends to try to mend what must be broken. Babylon must fall instead of being plastered up, and Babylon was reeling to her fall. Endeavours were now being made to alter the face of society, and to aid what were called "the ignorant masses." The educated classes required it just as much; the hypocrisy of some of them was as atrocious and hateful in the sight of God as open crime. What could our men of mark and mind do in the matter of education? They might do something, but it would be infinitesimal compared with the misery that surrounded them. If they had all the people taught what they wished to teach them—geography, arithmetic, writing, and reading—they had not thereby rescued one of them from the kingdom of Satan, they would not thereby translate one of them into the kingdom of Christ, they would not thereby have made the earth one bit better or more fit for Christ to reign over it. Christ must come himself and clear it of its iniquity; and the Lord Jesus hasten the time.—*Liverpool Mercury, Dec.* 20.

MINUTES OF A CONFERENCE

HELD AT THE VICTORIA HOTEL, 235, BUCHANAN STREET, GLASGOW, JAN. 2, 1870.

11 A.M.

THE following Elders from America were on the stand—Albert Carrington, President of the European Mission; H. C. Jacobs, President of the Glasgow Conference; Geo. Romney, President of the Liverpool Conference; J. M. Ferrin, President of the Leeds Conference; J. Q. Knowlton, President of the Norwich Conference; A. Dewey, and T. Richardson, Travelling Elders in the Manchester Conference; H. G. Park, Lot Smith, and Wm. Douglas, Travelling Elders in the Glasgow Conference; Samuel M. Price, Travelling Elder in the Liverpool Conference; and Stephen Taylor, not yet assigned.

President Jacobs wished all the brethren and sisters a happy new year. It would be understood by the Saints that, since the last Conference, the Edinburgh had been joined to the Glasgow Conference, which was divided into the north and south districts.

Elder H. G. Park reported his labours in the southern district. He had found the Saints a good, kind people, striving to live their religion.

Elder Lot Smith reported his labours for the last five months in the northern

district. He found many good, faithful Saints, who were willing to do what they could for the advancement of the Kingdom of God, but a few were lukewarm and indifferent.

Elder Wm. Douglas had laboured in connexion with Elder Smith in the north. He found the Saints to be really a better people than he had anticipated, willing to help with their faith, prayers and means in building up the Kingdom of God.

President Jacobs said he had travelled with the brethren as far as business would permit, and from their reports it would be perceived that the Conference was in pretty good standing.

He then read the statistical report, showing 21 branches, including Seventies, 4; Elders, 98; Priests, 41; Teachers, 44; Deacons, 24; cut off, 33; dead, 17; emigrated, 107; baptized, 33; members, 807: total, 1018.

The authorities of the Church were presented and unanimously sustained.

Two P.M.

The Conference was addressed in a highly interesting and instructive manner by Elder A. Dewey and Presidents J. Q. Knowlton, J. M. Ferrin, and G. Romney.

President Carrington gave the Saints some general instructions regarding the gathering, &c.

Six P.M.

President Carrington occupied the evening, speaking upon the spiritual, temporal, and eternal interests of the Saints, and remarked that the exclusiveness charged upon the Latter-day Saints was the exclusiveness of the Gospel, which excluded everything that savoured of error, sin, and wrong—everything not good and true.

Meetings opened and closed by singing and prayer as usual.

WM. LATHAM,
Clerk of Conference.

MINUTES OF A CONFERENCE

HELD IN THE MUSIC HALL, NELSON STREET, NEWCASTLE-UPON-TYNE, JAN. 9, 1870.

Meeting Room, Newgate St., 11 a.m.

The following Elders from Utah were present—Albert Carrington, Pres. of the European Mission; George H. Peterson, Pres. of the Durham and Newcastle Conference; George O. Noble, Travelling Elder in said Conferences; J. M. Ferrin, Pres. of Leeds Conference.

Elder Noble reported favourably of the Saints, and exhorted them to increasing diligence in good works.

Pres. Peterson read the financial report, which was unanimously accepted. He said the Saints in this Conference were a good people, and were improving. He then presented the authorities of the Church, and they were unanimously sustained.

Music Hall, 2 p.m.

Pres. Carrington spoke at length on the principles of the Gospel as revealed in this our day.

6 p.m.

Elder Ferrin spoke of the Gospel as we believe it, and testified that he was in the Church and Kingdom of God.

Pres. Carrington briefly reported the encouraging condition of the European Mission, so far as the zeal, faith and good works of the Elders and Saints can effect it, and gave plain instructions upon the plan of salvation.

Benediction by Elder John Ullerthorn, Pres. of the Newcastle Branch.

BENJAMIN S. NEWTON,
Clerk of Conference.

Mr. John Madden, of Hilton Park, Ireland, was appointed High Sheriff of Leitrim. He considered the appointment an insult, and let the Government know that he was surprised and indignant that it should take such a liberty with him. The appointment was revoked, and Mr. Madden became "madder than ever."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 18, 1870.

ALL THE WAY BY STEAM.

In our last number we were enabled, through the aid of the telegraph, to record the laying of the last rail of the Utah Central Railroad the next day after the occurrence took place, and our published statement of the fact achieved will be read in the Star at Salt Lake City about the same time that the details of the same event will be read in the *Deseret News* at Liverpool. The U.C.R.R. is about forty miles in length, and connects the junction of the U.P.R.R. and the C.P.R.R. at Ogden with Salt Lake City. We saw the first turf dug on the U.C.R.R. by President Brigham Young on the 17th of May last at Ogden. The whole work, therefore, has been accomplished within eight months, and would have been accomplished much sooner, had there been no delay in the supply of iron, accomplished at a time when many of the people were very much cramped by payment withheld for work done on the U.P.R.R.

Now the gathering Saints can go "all the way to Zion," every mile of the way to within five minutes' walk of the Temple at Salt Lake City, by steam, from almost any considerable city in Europe. This is a great benefit, and just at this time comes the report of material reductions in the fares for travelling across the American continent. The Springfield *Republican* says emigrant fare from New York to San Francisco is down to $40 currency. In the Salt Lake *Telegraph* we find the following figures in currency for travel on the Pacific and other railroads:—

From San Francisco to Omaha, $111; St. Louis, $129; Chicago, $130; New York, $150; New Orleans, $162.

Silver palace sleeping coaches are run daily from San Francisco to Promontory. Double berths $6, state rooms $12. Double berths accommodate two persons. State rooms three persons.

Second-class trains leave San Francisco at 4.00 p.m.; Sacramento, 4.30 a.m. Fare (currency rates) to Omaha, $60; St. Louis, $60; Chicago, $60; New York, $70.

Children not over twelve (12) years of age, half fare; under five (5) years of age, free.

It is fairly presumable that the fares to and from Utah are also lower in proportion, which will be a great blessing to the Elders and Saints who may travel east or west.

J. J.

The Elders in the United States.—Elder S. W. Richards wrote from Cheyenne, Dec. 14, and Omaha on the 15th, to the *News*. He left Ogden on the 13th. The "Vigilantes" were active at Cheyenne. Several persons were

warned to skedaddle in brief time, on pain of "swinging." Snowsheds and breaks were being extensively erected along the line, where most likely to be blocked. Three locomotives were attached to the train. Elder Richards arrived at Omaha on the evening of the 15th. Workmen had been engaged at Council Bluffs, grading down a spur of the hills on Pierce Street, known as the "Old Mormon Graveyard."

Elder Angus M. Cannon wrote to Elder Geo. Q. Cannon, from Cleveland, Ohio, Nov. (Dec. ?) 11. He had been invited to visit a number of influential citizens and converse upon our policy, religiously, politically, and socially. He addressed congregations in a hall on the nights of the 8th, 9th, and 10th. Most of his congregations had been Manx, as Mona's children prevailed at Cleveland. He had made some very agreeable acquaintances there, and had as many engagements to call and visit as he could possibly attend to. He had an agreeable conversation with the oldest editor in Cleveland, a brother-in-law of Brother Royal Barney. Elder Cannon visited the Shakers, eight miles distant, and found them industrious, happy, and prosperous. Elder Cannon said—"Elder Curtis received me with marked respect, notwithstanding he was informed I was a believer in Celestial Marriage. I was shown through their houses, workshops, factories, and mill, and are informed that they are misrepresented by the world, inasmuch as they are not opposed to marriage, but believe that if men marry for the purpose of fulfilling the first great command of God, it is no matter whether they have one or several wives, as long as they are governed by principle. They believe us to be far in advance of the world who traduce us, inasmuch as the latter live in their degradation and lasciviousness. It is true the Shakers live together as a community, in one family, and do not retain persons in their community after they desire to marry; yet they are far from condemning those who wish to marry. Elder John P. Root, who used to be well acquainted with Uncle John Young, sends his kind love to him; he is at the present time head man of the Shakers."

The Salem *Observer*, Dec. 4, said, Elder N. H. Felt was in that city, visiting his friends and willing to do a little Mormon missionary work, if the people wanted to hear him. The *Observer* of Dec. 11 contained an announcement that Elder Felt would next day deliver three discourses on the views and doctrines of the Church of Jesus Christ of Latter-day Saints. Elder Felt had met with a kind reception from a large circle of his old friends and acquaintances.

The Cincinnati *Times* of Dec. 23 says—"A family of nine persons left Oxford county, Maine, last week for Utah—converts to Mormonism."

Ominous.—Since the disestablishment of the Irish Church, devout Episcopalians have been profoundly penetrated with the idea that the end of all things is nigh at hand. The disestablishment and disendowment of the Episcopal Church in Jamaica has followed, and the English and the Welsh churches are tottering. When the two latter shall have been disestablished, the end will be nearer and nearer still. When the preacher's bread and butter fail, they are certainly serious times, times which try men's souls as well as their bodies. The Dean of Ripon (Dr. M'Neile) well-known and once very popular in Liverpool, and an able and eloquent preacher too, recently told the people of this town, as will be seen on another page, that "respectable" society was not much nearer Heaven than was the scum, but was indeed a little

more hypocritical, and fully as helpless to save itself from the evils that prevail in the world, and would continue helpless until the coming of the Lord Jesus Christ, in which opinion the Dean evidently agrees with Dr. Berg, of Edinburgh, both gentlemen seeming to be convinced that the world is in too radically corrupt a state for popular religions and popular civilization to effect any very material amendment. Both gentlemen are near the truth in that regard.

CORRESPONDENCE.

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AMERICA.

Weber City, Dec. 2, 1869.

Brother A. Carrington.

Dear Sir,—In writing on the subject of emigration, I am reminded of a great many old friends in Liverpool and Manchester, both in the Church and out, who no doubt often wonder what has become of me, and if any of my expectations have been realized. I would say, in answer, many have, others I am still looking for.

I expected to meet with hard times in coming here, and years of care and toil after I got here, the consequence of settling in a new country, myself being unfitted, both by occupation and training, for such a life, and I have not been disappointed, except that I got along better than I expected. I will say, if it had not been for an undying faith in my God, and His work, I should never have overcome the difficulties of such a life. But although I miss much that I was used to in England, I am compensated for it otherwise. My children can be trusted out of doors with safety. No gin palaces, no houses of ill fame, no professional thieves, in fact nothing evil of this nature that tempts the feet of the young *there*, is found in Utah. I have travelled from one end of the Territory to the other, and I have never seen one house of this kind, nor heard of one, and I have never been in a settlement of 15 or 20 families, that did not contain a meeting-house and school-house —this fact will speak foritself.

Concerning the Church, I find by doing my duty the blessing of the Lord is upon me, and prosperity has attended my labours. I have found that Brigham Young and those who labour directly with him are the very best of men, ever striving for the general good of the people, and I bear this testimony after eight years' connection with them, and I have been a close observer. I was a member of the Church in Liverpool for twelve years, and I have been nearly eight here. I have had a fair opportunity for judging, and my honest testimony is that it is the work of God, and the leaders of it are men of God, doing their best for the benefit of their fellows.

I am a tailor by trade, but I found little use for it when I came here (it is better now), so I went at anything that offered. I made molasses, adobies, &c.; have worked in the cañon for $1 per day, chopping wood, in snow four feet deep, driven team, built houses, clerked in store, been in a stable tending horses, run a farm and made one for myself, built a saw-mill and run it, took charge of a steam mill and run it, herded sheep, run a threshing machine, and mower, and have been for the last 15 months timber inspector and agent for the U.P.R.R. In all these and as many more, I have had health and success, and can to-day take my scythe, my plow, or axe, and feel I can do a day's work with either, and I do work all the time. This is no country for loafers, but an industrious man can do well, and is sure to become independent. As the result of my labours I now own a steam mill and a water mill, have two good farms, three good teams and wagons, two cows, two good houses and garden, with stable, &c., with many other things, such as mowing machine, plows, harrows, and farming utensils, and I did not have one cent. in money or other property when I came here.

I have suffered hunger and cold, have seen my children cry for bread,

and did not have it to give them; have seen the grasshopper eat up my last kernel of grain and destroy my year's labour in a few hours; have worked all summer to get a team, and had it die in the winter; in fact, have felt to say in my heart, "Oh Lord, how long shall this trial last?" and had it not been for a testimony of the truth still left, I should have fled from the country as from a plague. Yet the hand of the Lord has been in all, and to-day I know that He has never forgotten me. It is not he that runneth well for a season, but he that endureth to the end, that shall be saved.

May God bless your labours is the prayer of your Brother,

JOSHUA WILLIAMS.

Fillmore City, Dec. 5, 1869.

President A. Carrington.

Dear Brother,—I thought I would drop you a few lines to let you know that I am still alive and well, and have not as yet forgotten my friends whom I left behind when I left the shores of Britain.

My health continues good, for which I am ever thankful. I still continue to appreciate the various blessings that the Gospel of Jesus Christ brings unto us. More and more every day can I see and realize that of all people we, as Latter-day Saints, have the greatest cause to rejoice.

Some few weeks since, I paid a visit to the southern part of this Territory, and truly delighted was I to see the progress made there in so short a time. While viewing the nice houses, beautiful orchards, and above all the well-ordered and neatly laid out towns, thought I, if this is not fulfilling that part of Scripture where it says the "desert shall blossom like the rose," where shall we go to find it? To the brethren who have held out faithfully in the "Dixie" country, there is certainly great credit due, and now they can see what has been accomplished, and as a reward for their industry they can sit under their own "vine and fig-tree," and "none to molest them or make them afraid." Well may they say, Give me a home in "Dixie," but the comforts they have there have not come without toil. The rough, rugged mountains with which they are surrounded look to the weary traveller anything but inviting; but on the small rivulets that wind themselves along down the valleys we find the home of the Saints, and in them are to be found peace and plenty.

Kind regards to inquiring friends. I remain your fellow-labourer in the cause of truth. N. B. BALDWIN, Jun.

Salt Lake City, Dec. 13, 1869.

President Carrington.

Beloved Brother,—I am happy to inform you that I am in excellent health and spirits, and am fast regaining the flesh that I lost in England.

I saw your wife yesterday and learned from her that your family were all well, but I believe they are very anxious for the return of the absent one.

Everything is very quiet in and around the city this winter. There probably never was a time when business was so dull here as at present, though I understand that since the junction of the roads was fixed at Ogden that place has assumed a very lively appearance and importance.

I often think of you and the boys in England, and at many times I almost wish myself back again in the field, for I can truly say that I never spent any portion of my life more happily than the time I was on my mission, and I shall always feel myself deeply indebted to you for the kind, fatherly and wise counsels you imparted to me while I was in England, for which I earnestly pray God to bless you and eminently qualify you for your high and responsible position before Him, that peace, happiness, and the favour of God may be your portion both here and hereafter.

Please remember me kindly to all in the Office, and to the boys whom you may see in your travels, and believe me, as ever,

Your brother in Christ,

A. E. HYDE.

SWITZERLAND.

Sihlhalle, Aussersihl,

Zurich, Jan. 1, 1870.

President A. Carrington.

Dear Brother,—An hour after receiving your "God speed you, Henry," I left my quarters in Great Crosshall

Street and reached the Lime Street Station in time for the 1 30 train to Manchester, where I found Chariton and passed two very happy days in his well-conducted Conference.

The Monday following I took train for London, and three days later for Dover, where I arrived and crossed the Channel during the night, reaching Calais at 12 p.m. I remained and took the morning train for Paris, where, thanks to Brother Robert Roth's letter of introduction to Monsieur Metzger, in the Rue St. Roch, I spent four agreeable days.

Sunday, June 27, I left the French capital for Zurich, arriving the next day. I passed a week with Heber in Sihlhalle, another with Brother Willard in Bern, and the summer in the Jura district, puzzling over German adjectives, verbs and adverbs, until the sun of September was fairly down on me, when President Maeser, finding I had acquired sufficient *patois* to make myself understood, sent me a roving commission, as General Travelling Elder, through the Conference, which to-day, the first of the new year, is exchanged for that of Secretary of the Mission on the Continent, and President of the Conference known as that of East Switzerland.

I have found the Saints here generous and hospitable to the Elders, patient and prayerful in their families, and, as a class, faithful to their covenants, with an earnest desire to reach that Zion for which some here have waited fifteen years, and yet I see their patient, uncomplaining eyes as full of hope as in the day when the Gospel first touched their world-wearied hearts and bore witness it was heaven-born.

I have found many things different from what I had led myself to expect. I have found the Gospel is preached louder (at least in this land) from private life than from public pulpits, the people judging from its principles, by the men who represent them. Again and again I have found men who dare not peril social prestige for such a trifling matter as their souls' salvation, and who, rather than embrace the Gospel when conviction first sets in, will linger on until the way closes up and there is no longer a thoroughfare.

I solemnly believe there is a great and glorious future for the Gospel in these lands. God, in His infinite mercy, grant it may be. I am sure we have your prayers, for our labours lie lightly on our shoulders, though deep within our hearts.

President Maeser is very zealous and industrious; Heber, in the new year, takes the Presidency of the Jura District, including Geneva; Brother Grant retains his field of labour in Bern and the Oberland. They all send their greeting, and desire the prayers and kind remembrances of their brethren across the Channel.

In all earnestness and faith,

Your servant in the Gospel,

HENRY SNELL.

Sihlhalle, Aussersihl,
Zurich, Jan. 6, 1870.

President A. Carrington.

Dear Brother,—To-day I forward you the statistical report of this Mission for the last half-year, which is as correct as the figures I have received from Branch Presidents would allow me to make them.

With the beginning of this year I take a change in my field of labour, and Henry Snell will succeed me here in the Office, as also in the Eastern Switzerland Conference. I have been appointed by Brother Maeser to labour in the Jura District for the present time, and will leave to morrow for my new home.

The holidays have been spent very pleasantly here in Zurich by Henry, Louis and myself. Christmas night we had a social gathering with all the Saints of this Branch. After regaling ourselves on the dainties which had been prepared for the occasion, we spent the evening in listening to sweet songs and well executed recitations.

Brothers Maeser and West were at Bern, to enhance the holiday felicities of the Saints of that portion of the Mission. They are still at Bern, where Brother Grant and myself will join them in a day or two.

So far as my meagre knowledge will allow me to judge of the condition of this Mission, I can veritably say it stands in as healthy and as promising a state as I have ever known it to be in; and our prospects for new members are anything but discouraging. As

you will see from the statistics, we have baptized 108 persons during the last half-year, and with Heaven's blessings on our humble endeavours we hope to do as well, or better, the coming six months.

The brethren here are all well, and continue to rejoice in their labours. All desire a kind remembrance to you and those at the Office. Wishing you and co-labourers a happy and prosperous New Year, I will close.

Your brother ever,

HEBER YOUNG.

UTAH NEWS.

THE following are from the *Deseret News* to December 22 :—

The weather at Salt Lake City was very cold.

Telegraphic communication was opened with Franklin, Cache County, Dec. 18, Alma U. Hobson, operator.

Patrick Lynch, Esq., has resigned his position as clerk of the Court of the Third Judicial District of Utah, and the Hon. Stephen A. Mann, Secretary of State for the Territory, has been appointed to fill the vacancy.

The Fair of the 14th Ward (not 10th, as erroneously stated in the last number of the STAR) Female Relief Society is excellently spoken of by the reporter of the *News*, as a credit to the sisters who contributed to get it up.

Brother C. C. Hurst reported Dec. 21, matters and things at Logan generally satisfactory, the health of the people was good, and they were united in sustaining the work of the Lord with faith and good works.

A hundred horses were driven off the range east of Little Creek, Parowan Valley, Dec. 13, and taken up that cañon. Eight men from Paragoonah, under S. S. Barton, and subsequently another company, under Edward Dalton started in pursuit, but returned in a few days unsuccessful.

J. H. C. wrote from Weston, Cache Valley, Dec. 4, that the settlement (opposite Franklin) numbered fifty families, in comfortable circumstances, with a Female Relief Society, a good school-house, and a first-class grist mill. Timbers were on the ground for a bridge across Bear River.

The American Fork choir visited Springville, Dec. 11 and 12, had a supper and a dance on the Saturday evening. Sunday morning and evening the choirs of both places attended meeting, which was addressed by Elder John Taylor. In the afternoon the two choirs met in the New Meeting House, and had a good musical time together.

Brother Harvey H. Cluff, who with others was on a mission to the Sandwich Islands, wrote from San Francisco, Dec. 16, that he and brothers King and Hawkins, with the feminine portion of the company, arrived there Dec. 13, making the trip from Ogden in 50 hours. They expected to sail on the steamship *Idaho* for Honolulu on the 17th.

The *News* says—"There are many speculators and characters of a worse kind trying to obtain a footing in Ogden, no doubt with the idea of starting groggeries and all the adjuncts and concomitants usually considered necessary to finish a railroad town; but the strict enforcement of the municipal laws, and the feeling, general among the citizens of the city, to stem the tide of corruption that will naturally seek to obtain an abiding place there, has had a decided check upon their ardour to speculate."

A social party was held, Dec. 21, at the Union Hall, for the benefit of the 17th Ward Female Relief Society. Committee, Mrs. R. M. Carrington, Mrs. A. Kimball, Mrs. R. Clayton, Mrs. G. A. Alder. Committee of Arrangements, Messrs. George A. Alder, Robert Golding, and W. H. H. Sharp. Floor Manager, M. A. Doremus. The party was a most agreeable one, music excel-

lent, dancing spirited and extending into the little hours. The utmost good feeling prevailed. An excellent supper was provided for the musicians and invited guests.

A. C. wrote from Brigham City, Dec. 13, that President L. Snow, Counselor L. Smith, and Bishop Nichols had located a site for a co-operative woollen factory on Box Elder, a sixth of a mile above the old grist mill, the factory to be 386 by 35 feet, two stories high, one of rock, the other of adobie. Lumbermen, carpenters, and rockhaulers were engaging for work on the building during the winter. Mercantile co-operation was prosperous, the capital stock amounting to $35,000. Many other substantial improvements had been effected the past summer, union and good feeling prevailed, and theatrical representations and social parties were indulged in for recreation.

On Nov. 25, Mr. James Townsend, "Mine Host" of the Townsend House, gave a complimentary party to the Federal officers, civil and military, the county and city officers, and other distinguished citizens. The party was got up in excellent style and seemed to be heartily enjoyed by all present. The following were among the guests on the occasion: His Honour Judge Hawly, Ex-Judge Hoge, Hon. S. E. Mann, Territorial Secretary; Major T. B. Overton, Cols. J. T. Turtelot and J. W. Wickizer, Majors W. H. Bird and W. P. Offley; Capt. E. Zabriskie, Lieut. Jacobs, His Honour Judge Elias Smith, Councillor Isaac Groo, Bishops McAllister, Sharp and Jenkins; Drs. Clinton and Ormsby, Mr. J. M. Moore, Kate Denin and many other ladies and gentlemen.

Elder Robert L. Campbell, Superintendent of Common Schools, Dec. 17, attended an examination of the school in District 33, Sugar House Ward, Mr. Rogers, teacher. The examination showed that the district "has a first-class primary school, and though it cannot boast of advanced pupils, yet, in figures, geography and grammar, nearly all the children were well up in their studies. The average attendance at the school is about 50 pupils. The School Trustees of this district about two years ago inaugurated the plan of having all the heads of families in the district pay one dollar per month for school purposes, and this has enabled them to pay their teacher $60 per month; the amount of arrears unpaid at date being $12. This certainly is a loud encomium on the unity of the brethren in sustaining the measure. The school building was very neat and comfortable."

Elder John Nicholson wrote from Ogden, Dec. 9, that the busy scenes of a year ago were being re-enacted there, mechanics busy as bees, buildings springing up in various directions, "almighty dollar" hunters multiplying, liquor traffic increasing through the influx of outsiders, population of Ogden becoming more heterogeneous, some of the additions not of the most welcome kind, persons away a few weeks would hardly recognize the place, as it was completely metamorphosed, suburban quietness had given place to life and bustle. The U.P. and C.P.R.R. Companies were building telegraph office, passenger office, freight depot, railroad employés hotel, etc. "Forty-rod" venders were numerous around the depot, but licenses were hardly come-at-a-ble, the R.R. companies and the city authorities harmonizing on that point. A large number of tents and shanties were there, and restaurant and other signs were noticeable. The Corinne people were chagrined over the establishment of the depot at Ogden, and many were pulling up stakes and setting their faces towards the latter place. It was stated that the railroad companies intended to build a large hotel near the depot, and for many reasons the Ogdenites were satisfied that the "great future" so much talked of was near at hand at last.

The following are from the *Salt Lake Telegraph* to Dec. 25:—

Brother Wm. C. Staines had returned from the East.

Wood was $10 per cord and coal $15 per ton at Salt Lake City.

A Chinese "social evil" shanty had been demolished by the local authorities of Ogden.

Gus Sprouse was sentenced at Ogden, Dec. 22, to be shot for the murder of Martin some time ago.

Elder C. C. Rich arrived, Dec. 23, from Bear Lake Valley. He had a comparatively pleasant trip, a capsize in Cache Valley excepted, which left him a bruised hand. He was in good health and spirits.

"C." wrote from Ogden, Dec. 12, that about fifty stores and restaurants were in operation there, what little land had been sold fetched high prices, and small plots had been leased at remunerative rates, buildings sprang up as if by magic, mechanics were in great demand, calico houses squatted near the depot, but the R.R. authorities were opposed to them. There had been a considerable demand for grain, flour, and meat. Wheat averaged $1.25, corn and barley $1.00 per bushel, flour $3.75 to $4.00 per hundred pounds, beef 10 to 12 cents, mutton 12 to 14 cents, and fresh pork 25 cents per pound retail. The commercial college and other educational institutions were in session.

SCRAPS OF NEWS.

The Nile has risen higher than known before by the oldest inhabitant. Dykes villages, railroads and telegraphs have been swept away.!

It is reported from Toronto, Canada, that The Dominion Government has decided upon erecting a large building contiguous to the Grand Trunk and Great Western stations, for the accommodation of immigrants, and as part of the general arrangements to promote immigration during the coming summer.

The Chicago "Tribune" says—"The House Committee on Territories, at their next meeting, will consider the bill relating to Utah, which has been drafted by its chairman, Cullom, of Illinois. It is a very stringent measure, providing for the reorganization of the courts of that Territory, prescribing the duties of Marshals and their deputies, and also the manner of selecting grand and petit jurors. Among its provisions is one that no person living in the practice of bigamy or polygamy shall hold office or be admitted to the rights of citizenship, and persons charged with the crime of polygamy are to be prosecuted in the United States Courts, and on conviction be punished by fine and imprisonment in the Penitentiary."

Paris has narrowly escaped another baptism of blood. Prince Pierre Napoleon Bonaparte, son of Lucien, shot and killed M. Victor Noir, a young Parisian journalist, who, with M. Ulric de Fonviele, had called on the Prince on an "affair of honour." The affair thrilled all Paris. The "Marseillaise" appeared in mourning, and was seized by the authorities for inciting to hatred of the Government, and for calling upon the people to revolt. M. Henri Rochefort compared the Bonapartes to the Borgias, and he is to be prosecuted for his hard words. It is said 100,000 to 200,000 persons attended M. Noir's funeral. Troops were concentrated in Paris, and extraordinary precautions were taken to repel any outbreak. Groups of people passed along, singing the Marseillaise. Marshal Canrobert is reported to have said that if one of his men had been demolished he would have shot down 40,000 men, and calmed Paris in five minutes. But to act, he must have a corpse first. The "Temps" called on him to disavow those words.

"Granny Walker" recently died at Bryce's Land, Govan, aged 103.——A pig at Ballydin knocked a child into a pail of hot water, scalding it to death.——The London Skating Club made a pond that wouldn't hold water.——Miss Howard, an actress at Greenwich, risked her life in saving two children from drowning. — Mercury 30 degrees below zero at Laramie on the U.P.R.R.——Serious riots at the Thorncliffe collieries. ——The North German Lloyds' steamers wont carry the mails at the reduced prices. The Guion line carry the Wednesday's mail from New York.——John Bright thinks the land subject will soon be the great question of English politics.——Naples has a speculative mania—loaning money at high interest. As long as lenders are plentiful, all right. But when they grow chary, comes the crash.——Rev. J. Fraser has accepted the Episcopal bishopric of Manchester, "but with grave anxiety, for these are anxious times."——Gold has been found at the Falls of Foyers, Scotland.——Father Hyacinthe says he preaches his own Gospel.——Gail Hamilton (Miss Dodge) says Fields & Osgood, her Boston publishers, hypocritically swindled her, professing to give her the best terms, but giving her the worst.